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## Current Literature.

[Books marked with an asterisk (\*) will be reviewed in subsequent issues.]

### OLD TESTAMENT.

#### BOOKS.

MCILHANY, J. M., JR. *The Holy Spirit in the Old Testament.* Staunton, Va.: Stoneburner & Prufer, 1900. Pp. 108.

WRIGHT, ALEXANDER. *The Psalms of David and the Higher Criticism.* Edinburgh and London: Oliphant, Anderson & Ferrier, 1900. Pp. xvi + 249. 5s.

The author occupies a mediating position as regards criticism, and holds that twenty out of the seventy-three psalms bearing the name of David were composed by him. He divides the Davidic psalms into five groups: the nature psalms, psalms of the outlaws, psalms of the king, psalms of the penitent, and psalms of the exiled king. After a rapid view of the history of criticism he discusses each one of the twenty psalms under these heads. The volume shows a good range of reading, is written in an uncontroversial spirit, and will be likely to prove of service to clergymen.

#### ARTICLES.

BERRY, GEORGE R. *The Old Testament Teaching Concerning God.* *American Journal of Theology*, April, 1901, pp. 254-78.

The author has used only such passages concerning whose date there is substantial agreement among modern scholars. The teaching throughout the Old Testament he regards as monotheism considered first from the practical point of view and then from the theoretical. At the same time, he recognizes the great advance in theistic conceptions from the time of the prophets. In his conclusion he says: (1) The Old Testament teaching concerning God is radically different from the conceptions of the nations surrounding Israel, the most fundamental difference being the conception of a God of exalted holiness. (2) The Old Testament teaching is neither similar to the prevailing idea of national gods, nor does it narrow God's activity down to the Jews alone. (3) As is especially true of the New Testament, God is conceived of by the Old Testament as a God of love as well as of righteousness.

CARUS, PAUL. *The Fairy Tale Element in the Bible.* *Monist*, April, 1901, pp. 405-47.

DENIO, F. B. *The Servant of Jehovah.* *American Journal of Theology*, April, 1901, pp. 322-7.

Instead of attempting to find the same conception of the Servant of Jehovah in the four passages Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12, the author holds that there is evidence of its growth. In 42:1-4 there is set forth the ideal Israel, to which the real Israel was far from attaining. In chaps. 49, 50 the prophet is questioning as to how his nation may attain to the ideal. In 52:13 his thought crystallizes:

it must be through some great leader—some new Moses or David or Elijah—in whom the ideal is realized. And death itself, so liable to come to the prophets, shall not end his presence, but complete his success.

SAYCE, A. H. The Newest Light from the Ancient Monuments. *Homiletic Review*, March, 1901, pp. 195-9.

It is interesting to note that Professor Sayce is now attacking a "critical skepticism" about which he is forced to use a past tense. This is as it should be. Historical criticism today does not rise or fall according as one decides as to whether or not Moses knew how to write.

WRIGHT, G. FREDERICK. Physical Preparation for Israel in Palestine *Bibliotheca Sacra*, April, 1901, 360-69.

### NEW TESTAMENT.

#### BOOKS.

\*MOFFATT, JAMES. The Historical New Testament. Being the literature of the New Testament arranged in the order of its literary growth and according to the dates of the documents. A new Translation, edited with Prolegomena, Historical Tables, Critical Notes, and an Appendix. New York: Charles Scribner's Sons, 1901. Pp. xxvii + 726. \$4.50.

ROBINSON, ALEXANDER. Old and New Certainty of the Gospel. A Sketch. London: Williams & Norgate, 1900. Pp. 165. 2s. 6d.

This volume discusses the dangers which lie in literalism and the blessings which lie in such a view of the gospel as is to be found in the work of men like Erskine, McLeod, Campbell, Morris, and Kingsley. Its keynote is that the gospel is "a message of no new horror, but of surpassing, overpowering goodness."

YOUNG, G. L. The Doctrines of the Book of Acts. New York: The Abbey Press. Pp. viii + 295.

The book of Acts, the author holds, is "not a dry historical compilation;" it is a work of thrilling narrative and heroic effort. The present volume attempts to present the chief doctrines of the book in a complete form. It is not a work of any great originality, or of serious scholarly importance, but will doubtless be of service.

#### ARTICLES.

BEATTIE, F. R. The Empty Tomb and the Risen Lord. *Bible Student*, April, 1901, pp. 201-6.

BERNARD, F. D. The Judean Ministry of Jesus. IV: The Teaching in the House. *Expository Times*, April, 1901, pp. 307-11.

COUARD, LUDWIG. Altchristliche Sagen über das Leben Jesu. *Neue kirchliche Zeitschrift*, XII, 3 (March 1, 1901), pp. 234-59.

From what he regards as the seven most important apocryphal gospels, the writer has gathered their joint representation of the parents, birth, infancy, and passion of Jesus. The gospels selected are the Protevangelium of James, the Gospel of Thomas, the Gospel of Pseudo-Matthew, the Gospel concerning the birth of Mary, the History of Joseph the Carpenter, the Arabic Gospel of the Infancy, and the Gospel of Nicodemus. To these sources is added Eusebius' account of the correspondence between

Abgar of Edessa and Jesus, of the new inscriptional attestation of which Couard betrays no knowledge. The whole makes an interesting and convenient summary of the early legends with which a misguided piety sought to glorify the life of Jesus.

DENNEY, JAMES. The Theology of the Epistle to the Romans. III: The Doctrine of Sin. *Expositor*, April, 1901, pp. 283-95.

EDGAR, MCCHEYNE. The Harmony of the Accounts of Our Lord's Resurrection. *Bible Student*, April, 1901, pp. 213-19.

We need much cautious criticism before any such "harmonization" is possible.

LLOYD, R. R. The Historic Christ in the Letters of Paul. *Bibliotheca Sacra*, April, 1901, pp. 270-93.

MOULTON, JAMES H. Notes from the Papyri. *Expositor*, April, 1901, pp. 271-82.

A most valuable series of exegetical notes upon New Testament words found in the papyri. One interesting usage is that of *σκόλοψ* in the sense of "thorn" or "splinter," rather than "stake." An important grammatical discovery is that, while the perfect tense encroaches on the usage of the aorist, it can hardly ever be said to be used *for* the aorist. It is rather a change of idiom.

RENDALL, F. The First Galatian Ministry. *Expositor*, April, 1901, pp. 241-56.

An argument for the North-Galatian views of Professor Ramsay, from the likelihood that the illness of Gal. 4:13 came upon the apostle suddenly at Antioch and compelled him against his plans to halt in South Galatia, where the churches were founded during his illness.

SMITH, DAVID. Our Lord's Hard Saying to the Syro-Phœnician Woman. *Expository Times*, April, 1901, pp. 319-21.

The author holds that Jesus uses a familiar proverb, something like that of the Greeks: "You starve yourselves and feed dogs." The reply of Jesus is, therefore, most playful. The reply of the woman is also probably a companion proverb, as appears from a passage in Philostratus, *Life of Apollonius of Tyana*.

With this explanation we are in hearty agreement, and it undoubtedly removes much of the difficulty which always has lain in the reply of Jesus.

VOS, GEERHARDUS. Our Lord's Doctrine of the Resurrection. *Bible Student*, April, 1901, pp. 189-97.

The author holds that Jesus places the time of the resurrection at the end of the present world. He very truly says that the gospel eschatology is a kingdom-eschatology dealing with the large collective events which shall usher in the final perfect state of the kingdom. He also holds that Jesus held that the wicked as well as the righteous are to experience the resurrection, but taught very little concerning the resurrection of the body.

WEBER, WILLIAM. The Resurrection of Christ. *Monist*, April, 1901, pp. 361-404.

The Jewish contemporaries of Jesus believed the shades or phantoms of the dead had power to appear and hold visible and audible communication with living persons. *Πνεῦμα* in Luke 24:37 means "ghost from Sheol." The pharisaic belief in immortality further included the existence of "spiritual bodies." The early Christians held to this

same view, but added the fact that Jesus had revealed himself in his eternal, spiritual body after his death. It is his everlasting life thus revealed that formed the heart of the Easter-event to the early church. Paul apparently knew nothing of an empty tomb. The real significance of the resurrection to modern times is not to be found in the discrepant stories of Paul and the evangelists, but in the actual working of the ideals and influence of Jesus in society.

This paper contains much valuable information concerning the eschatological views of the time of Jesus. It reaches, however, its conclusion only by abandoning the results of its investigation.

ZAHN, THEODOR. *Katholische Kritik. Neue kirchliche Zeitschrift*, XII, 3 (March 1, 1901), pp. 206-12.

Professor Bardenhewer, of Munich, having somewhat severely reviewed, from the Roman Catholic point of view, the last of Professor Zahn's volumes on the history of the New Testament canon, Professor Zahn rejoins with a brief but telling restatement of his position. Against the view of Helvidius and others that Mary after the birth of Jesus bore children to Joseph—"the brethren of the Lord"—Jerome and Epiphanius asserted her perpetual virginity, Epiphanius adopting the view that the so-called brethren of the Lord were really children of Joseph by a former marriage, and Jerome maintaining that they were his cousins on his mother's side. Bardenhewer holds with Epiphanius and Jerome, Zahn with Helvidius, pointing to Epiphanius' notorious inaptness in all matters requiring discrimination, and to Jerome's disingenuous and misleading appeal to the authority of Fathers who really said nothing at all pertinent about the matter.

## RELATED SUBJECTS.

### BOOKS.

CALDECOTT, ALFRED. *The Philosophy of Religion in England and America.* New York: The Macmillan Co., 1901. Pp. xvi+434. \$2.50.

This volume is a representation in brief form of the substance of the philosophies of religion, as they appear among the philosophical writers of England and America. The number of American writers is comparatively small, and one cannot help feeling that a writer like Professor Harris deserves more attention than is given him. At the same time, the book is of great value as a *vade mecum* for the student of the history of religious philosophy.

MUSS-ARNOLT, W. *Theological and Semitic Literature for the year 1900.* Chicago: The University of Chicago Press, 1901. Pp. 108. \$0.50.

A complete and analyzed list of all theological publications. Invaluable for libraries and students.

### ARTICLES.

FOSTER, F. H. *The Limits of Theological Freedom. Bibliotheca Sacra*, April, 1901, pp. 209-41.

This paper is a review of Professor Gilbert's *Revelation of Jesus* and Professor Paine's *History of the Evolution of Trinitarianism*. Its author differs with the two writers radically, and in conclusion answers the two questions which he holds these books present: "Is Congregationalism threatened by the inroads of anti-Christian naturalism? My answer is, Yes! Can anything be done to stay its advance? Yes! Let

Congregationalists on all appropriate occasions [the author refers especially to ordination councils] vote according to their theological convictions! Nothing more is needed than simply that."

We venture to suggest that if Professor Foster's advice is followed, in spirit as well as letter, the Congregational body will presently have no further difficulties—or need for calling ordination councils.

JEVONS, F. B. The Science of Religion: its History and Method. I. *International Monthly*, April, 1901, pp. 464-94.

LEVENE, MOSES. Hillel the Babylonian. *Babylonian and Oriental Record*, February, 1901, pp. 1-10.

Contains several characteristic sayings of the great rabbi, but is uncertain as regards history, as well as credulous in its acceptance of rabbinical legends as literal fact. If Hillel was born about 90 B. C., it is a little difficult to see how Herod could have been king of Judea when he (Hillel) was about forty years of age, or how he could have been 120 years old in 10 A. D. And is it really a fact that "Jesus desired to introduce the whole world to the study of the Thorah"?

LEWIS, F. W. Psychology in Sunday-School Teaching. *Interior*, April 11, 1901, pp. 465, 466.

A plea for the study of psychology by Sunday-school teachers along the line of the work done by Professors Starbuck and Coe, and President Hall.

MCLEAN, J. K. The Presidency of Theological Seminaries. *Bibliotheca Sacra*, April, 1901, pp. 314-37.

This paper was read at the Conference of Congregational Seminaries, October, 1900. It contains a summary of the opinions of nine prominent college presidents as regards the office and the duties of the presidents of seminaries. The consensus of the opinion of these men seems to be that the head of the theological seminary should be chosen with a special reference to his administrative ability.

MOOREHEAD, W. A. The Devil. *Bible Student*, April, 1901, pp. 219-25.

The author calls the work of Professor Schwartzkopff "learned puerilities." His own paper is devoted to proving the existence of a personal devil.

PETERS, JOHN P. Publicans and Papyri. *American Church Sunday School Magazine*, April, 1901, pp. 377-83.

The Fayum papyri contain receipts for poll taxes, land taxes, taxes on various industries like weaving and masonry, taxes on trees, oil, beer, wine, caravans, sales, pastures, monopolies. In fact, the entire system seems like that operating today in Turkey.